

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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BIBLE DOCTRINE—No. 3.

SPIRITUAL MANIFESTATIONS.

These are distinguishable from those called "physical manifestations" as such as cannot be perceived through the external senses of the body. That Spirits can under favorable conditions put on such materiality of form as to be cognizable to our external senses, is manifest from all that has been said in our last number. That is, they can make vibrations in our atmosphere that can be perceived as sounds, such as rattlings, noises, speech, &c.—Also, that they can roll stones, take off chains, open gates, &c., &c. That they can also reflect our light so as to be seen by material eyes is also abundantly testified in the Bible, as well as make themselves forcibly known to the sense of touch, is manifest from Gen. xxxii, 25, wherein it is said the "angel (Hosea xii, 4.) touched the hollow of Jacob's thigh and it was out of joint, as he wrestled with him." (See also 2 Chron. xxiii, 21, 2 Sam. xxiv, 16, 1 Kings xix, 7, Dan. x, 10.) All sorts of physical manifestations experienced or contended for in the present day, seem to be well substantiated in the Bible. Why then may we not believe in them without being counted insane or deluded?

But there are Spirit manifestations made to Spiritualists of the present day not perceived through or by our external organs of senses; we will therefore endeavor to exhibit the Bible-doctrines respecting these. There is one remarkable instance of Spirit-seeing recorded in 2 Kings vi, that most plainly teaches us that the "Spiritual body" (2 Cor. xv, 14) which is the soul or spirit of man, has internal organs of sense as well as his material body. When the king of Syria besieged Dathan to take the prophet (verses 14 to 17), Elisha, his minister or servant seeing the hosts, was afraid, but the prophet encouraged him and prayed the Lord to open his eyes, and the Lord opened the eyes of the young man, and he saw the Spiritual existences that were encamped round about them for their protection agreeably to Ps. xxxiv, 7. Here it is evident the young man had material eyes capable of seeing the hosts of Syria, and also Spiritual eyes capable of seeing Spirits, and that they are separate one from the other, for those were open and saw, while those were shut and saw not, until the prophet prayed that he might see. Thus also the Spirit-see, sometimes called the *ethereal* of Endor, saw and described the Spirit of Samuel, (1 Sam. xxviii, 14,) and could also see Saul, &c., while Saul had to inquire "what form Samuel was of?" There is much more proof of this sort, as if Paul had said, (1 Cor. xv, 44,) "there are material eyes and there are Spiritual eyes," but the above is sufficient to show a Spiritual organism as well as a material one, pertaining to every one. So it would seem that the fact that some mediums of the present day can see Spirits and others cannot, is neither new nor unscriptural.

That Spirits can handle men and be handled by them is plain from the fact that the angels "pulled Lot into the house and shut the door" (Gen. xix, 12) and "hid hold upon his hand, and those of his wife and daughters, (v. 17.) And that angels (Spirit messengers) have power over the external material organs of men is plain from v. 11, as well as from Jacob's laments, (Gen. xxxii, 21) and the blindness of the Syrians, (2 Kings vi, 18) and that they have power over material elements is clear from Judges vi, 21, Dan. iii, 25, &c., and that they can exhibit parts in states of perfect wakefulness, (Gen. xlviii, xix, Judges vi, xiii, Acts vii and x) while the manifestation to Peter, (Acts x) were made not in sleep, but in the entranced state, and so were those recorded by John in the Revelation, for he is particular to tell us he was in the Spirit, (Chap. i, 10, iv, 2.) Paul's vision (2 Cor. xii) was such as that he could not tell whether he was "in the body or out of the body," thus establishing the fact that Spirit manifestations may be made to men either in or out of the states of activity of the external senses pertaining merely to the material body. As far, too, as his opinion will do it, he also confirms the fact that the Spiritual body exists simultaneously with the material body, and has like organs of sense, so as to hear "words he did not utter."

That the transfiguration of Jesus, at which time also appeared to the apostles both Moses and John the Baptist who had both died and were buried, and to their material bodies (Deut. xxxiv, 6, and Matt. xiv, 12,) as mentioned in Matt. xvii, 2 to 13, Mark

ix, 2 to 13, Luke ix, 28 to 36, was witnessed in states of perfect wakefulness, as very especially appears from Luke ix, 32.

That it frequently requires peculiarities of states to witness Spiritual manifestations is manifest from the facts that at the vision of Paul, the men that were with him saw the light but heard not the voice, (Acts xxii, 9,) and at the baptism of Jesus, we have no evidence that any saw the Spirit or heard the voices but John the Baptist, and in Daniel's vision in which he was quite awake, the men that were with him "saw not the vision, but a great quaking fell upon them." (Dan. x, 7.)

It really appears to us a work of supererogation to give more Bible evidences of the truth of the doctrine of the manifestations of Spirits to men or of the capability of men to receive those manifestations, and that the plan of reception must be such a one as the Spirit and man can meet upon. If the Spirit manifests while in his interior state, the man to receive the manifestation must go into his interior state so as to meet the angel, but if the angel should put on an exterior state, man can meet him in a like state.

The Bible is everywhere so filled with evidences of communication between men who inhabit material bodies and men, Spirits or angels who do not, that one of the greatest wonders of the present day is, that any sensible men who even pretend to a belief in Biblical truth should for a moment doubt the possibility or even the probability that such should be the case. Take away from the Bible all traces of Spiritual communion with men, and it would not be a book worth reading or even looking at, and would furnish no kind of foundation for any religion whatever! Let professed Christians think of that.

Another of the greatest wonders of this age is, that there are hundreds of men who believe in Spirit manifestation and who speak and write much that would lead us to believe them to be men of good sense, and yet who seriously doubt or actually deny the truthfulness and value of the Bible, when, were the Bible extinct and all the education that has flowed from it, the fact of Spirit manifestations could not be proved! Let them think of any method by which Spiritual communication could be proved by any nation who never had the Bible. Let them learn that all that the best of them could say in its favor without the Bible would be the bare dogmatism or *ipse dixit* of those who might assert such a thing. If any one can tell the process by which the soul's immortality, the existence of Spirits out of material bodies, or of Spirit communication could or can be proved without the Bible and what has flowed from it, let them not fail to lay down that process of proof to such of us as think and say they cannot do any such a thing. What would the credit of all the accounts of visions, all Spirit-sight seeing, all Spirit-speaking amount to without the previously engrained ideas in the community received from the Bible? If any think they could gain credit, let them try it among any heathen or pagan nation, that never had Bible truths blended with their educations, and they would be very likely to find out the perfect hopelessness of the success of their experiment. Where is it believed but under Bible influence?

It is supposed that at least one million of enlightened people have become believers and heartily embrace the Bible doctrine of Spirit communication since March 1849, when rappings were first believed by a single family to be the work of intelligent Spirits! How much of this *unprecedented* spread of a violently opposed belief is there to be credited to the primary manifestations, related, acknowledged, described and enforced in the Bible? Let each one answer for himself.

TY RO.

[For the Christian Spiritualist.]

NORTH AMERICAN PHALANX.

MR. EDITOR—Since the subject of new social organizations is now attracting the attention of Spiritualists, and all believers in these new developments think that they must result in changes wide and deep in the forms and methods of society, all that pertains to the actual development of new thought in outward life must be interesting to the Spiritualist. By looking at the results accomplished by our brethren of the family of humanity, we will know what can be done, learn something of the shoals and undercurrents of that untrodden sea on which we are sailing, and so avoid having our venture either wrecked or injured by the causes that may have affected our forerunners.

There is no way, except that of personal experience, in which this knowledge can be so strongly obtained, as by conversing face to face with those who have sailed on those seas. Any written statement of a third person would necessarily fail to furnish to each and every mind precisely the facts it might wish as data for the solution of its own peculiar problems. I shall therefore use my experience in a recent trip to the North American Phalanx, rather as a stimulant to personal inspiration, than as the basis of any attempt at a detailed history of its life or exhaustive analysis of its principles. Each mind should make those inquiries and draw those inferences that its own nature prompts, and so will secure to itself a healthy growth.

Willing enough to escape from the city, I took with some friends the little steamer that plies from the foot of Murray street to Keyport. A trip of two hours "down the bay" and around the south end of Staten Island, brought us to our destination at ten and a half o'clock in the morning. Arrived there, we learned that there was no public conveyance to the Phalanx from this boat, but only from the boat that leaves New York late in the afternoon

So we were compelled either to lounge about the dull streets of this excessively infantile city until evening, or to walk twelve miles across the country through the hot sun, or charter an exclusive conveyance. There being but little choice between the two former alternatives, we decided on the latter; and after some chaffing, succeeded in obtaining for the sum of five dollars cash in hand a pair of broken winded horses as the raw material for our conveyance to the Phalanx. But our driver was intelligent, and we toiled on generally through deep sand but sometimes on hard roads and always through mild and quiet scenery, taking its noon-nap under the mid-day sun. At one o'clock we entered the avenue leading to the Phalanx, and with extra puffs of our high pressure engine stumbled up to the front of the principal edifice.

A few moments brought to the door some personal friends of those who were with me, and the frank and affectionate greetings proffered, gave me my first impressions of the character of the dwellers here. We were soon distributed to our quarters, and after a good dinner each of our party adopting the "law of attraction" as the guide, endeavored for the rest of the stay to fulfill his or her mission, sometimes in company and sometimes apart. The afternoon was profitably spent in looking about the domain, and the evening pleasantly as well as profitably in converse with some of the members. Early the next morning, after a breakfast that would be unexceptionable anywhere, I wended my way back toward the city, leaving my kind friends who had introduced me, to enjoy longer the hospitalities of the place.

It will be evident that during this brief stay, I had not much chance for close or extended observation. But I will endeavor to render faithfully the picture left on my mind, and hope that opportunity may aid me in future to fill up the outlines and deepen the color. I shall mainly confine my attention to the material and moral results that were most noticeable to me.

The North American Phalanx began its life here during the year 1843, with 700 acres of exhausted and unfurnished land, and an aggregation of persons to most of whom all the branches of labor they proposed to perform, were totally unfamiliar. The members were also unharmonized with each other either by previous association or even tolerable unity of thought, whether as to creeds commonly styled religions, or more practical formulas of associate methods. They were full of faith in the good time coming, and more or less imbued with the notion that they were to help it on, but on questions as to the when or the how, were as much at variance as if Fourier or St. Simon had never written. As a consequence of this state of things came discussions, bickerings, and finally defections that really strengthened the little band that remained. Still keeping their eyes fixed on the pole star in their own hearts, they have toiled on through discouragement and sufferings, until they have reached their present position; and now for three years, the North American Phalanx has been no longer an experiment but a *fact*, and a lusty and thriving one in our land. Their capital is now increased to \$71,000, and has received an average dividend of over five per cent; their lands have been rendered productive, their buildings made comfortable and even pleasant, and labor of men and women has received an average compensation of over \$14 per month besides their board. They have opened an inexhaustible supply of marl, which is just the manure most needed on their old fields. They have planted orchards and erected mills, and thus can look on the present with satisfaction, and on the future with grounded hope. So far regarding material interests.

In their schools, besides the ordinary branches of common education, they teach French and German, music and drawing, mathematics to the confines of the higher calculus. In regard to matters ordinarily styled religions, there is an absolute freedom, which is due partly to indifference and partly to Catholic toleration. They all believe in the gospel of deeds rather than of creeds, and think that a more acceptable prayer ascends from toiling hands than from polished lips. Yet if any one comes, who on Sunday wishes to impart his thoughts, and any of the members wish to hear, their fine dining hall will be cleared for him, and those who desire it go. The same hall is often cleared off in the evening for a dance, and music and laughter and graceful movement enliven it. However, their members seem to find a strong religious or binding tie in their common faith in the *utility* of their social doctrines, if those doctrines would or could be practised by humanity, and this common earnest belief serves as succedaneum for what is ordinarily called religion. Whatever else may be said of it, it is certainly alive and working, which is more than can be said of many other so called religions that merely "have a name to live." Every society or union of men must have a common religion or bond to make that union possible. Some common object outside of themselves or unselfish must be held by all as paramount to any other object in order to constitute an interior attraction and union, and such union will be perfect and strong just in proportion to the predominance of the object in the breast of the members over other considerations. The breadth and length of the outward life of the associate body can be precisely gauged by the scope of the idea.

In conclusion I will speak of their organization of labor, and some results which were very noticeable. The whole labor of the Phalanx is distributed into five Series, called by them the Agricultural, the Stock, the Manufacturing, the Mechanical, and Domestic Series. These Series are each subdivided into Groups composed of individuals who like the

particular branch of labor which is to be performed by the Group. The Group elects its own foreman, called Chief, who superintends the whole labor of the Group, keeps the time, and fixes the rate of wages of each individual. The Chiefs of the Groups of each Series compose the Council of the Series, and elect the Chief of the Series. The Chiefs of the Series in turn compose the Council of the Phalanx and select its Chief, who is also for unity made the President of the joint stock company that under charter from the State of New Jersey owns the property. Every person receives pay, and the rate is regulated in view of the necessity, usefulness and agreeableness of the labor, and the strength, skill, and capital employed by the laborer. The amount depends on the time occupied. These facts render the association somewhat liable to suffer from that class of lazy persons who wish merely to earn their salt, and give the balance of their time to idleness under the name of intellectual culture. This evil can only practically be guarded against in the selection of members, and the long probation (nearly 11 months in all) would seem to furnish a sufficient opportunity for judging of mental, moral and physical qualifications. This danger is of more importance than many would at first thought suppose, for the Phalanx is not merely an aggregation of men who are tired or worn upon by the collisions of the world, and who seek here a refuge from its harassing, but is composed of men who are laboring for the development of an idea. The struggle is arduous, and none but strong soldiers will do. Not "discharged serving men and drunken tapsters," such as composed Fairfax's army, but "iron-sides" must compose the army of the cause which ever in the forlorn hope of humanity fights to conquer from chaos the fields in which love will bloom. This feeling gives to the men here an aspect of more earnest thought joined to clearness than is often met with in the same number elsewhere. Yet there is a slight look of care visible.

It would be seen by the principles laid down as the basis of the remuneration of labor and selection or rather self selection of laborers that woman must have a freer outlet to practical activity, and a better remuneration than is accorded by our aggregated society. She can work with any group to which attraction guides her faculties. She can receive her reward according to her real strength and skill, not according to the strength and skill which man assigns to her deductively, by virtue of her supposed weakness as a woman. The practical consequences of this are two fold: first, she is paid as much nearly if not quite as man for her work; second, she is not confined to a particular round of household duties, whether those duties are pleasant to her or not. The practical commentary of one of the older members is perhaps not out of place here. Much of the trouble in families is got rid of so. A man has no right to scold his wife if the buttons are not all on his shirt; it's none of her business necessarily to put them on; it's the business of the washing group. I have been led to the above thoughts by first having noticed in the female portion of the Phalanx more freedom with strength and purity than is noticed elsewhere; indeed the effect of harmonizing outward circumstances more completely with inward tastes seemed much more noticeable with them than with the men. I remember that some editorial correspondence appeared some years ago in the New York Herald and had the effect of flooding the Phalanx one Sunday with the loafers of New York, and that the next Monday there was an account of their reception. If I recollect rightly, the writer gave unmistakable signs of having dimly caught glimpses of the same fact through his bleared optics, however much it may have been consonant with his interest or his character to give a different hue to his written thoughts by low insinuations. I would like to compare notes on this point with others who for the first time visit the Phalanx. It may be well to mention here that the Phalanx leaves the "message question" in the hands of society, thinking that whatever may have been the views of Fourier or others who have written and thought on this point, the world is not yet ripe for any change.

Although I may have no wish to withdraw myself from the mass of my brethren, and no vocation to labor in this field, I cannot but think that the thought of every one whose mind is expanding under the genial sun of Spirit life, will find here much food for reflection, and that any one who has love for humanity in his heart will come away from a personal inspection here with more insight for the battle of life, though he or she may not chose to enlist under their banner. Spiritualists visiting the Phalanx will find many warm hearts that sympathize with them in their new faith and that are earnestly looking at its advance, as to the promised dawn in the hope of which they have been laboring.

There is another route of access to the Phalanx by steamer to Redbank, but it is longer, more liable to detention and no public conveyance passes over the five miles of land carriage between the landing and the Phalanx.

SPECIAL PROVIDENCES.

BY L. BUSH.

Much is said on this subject by old and young, especially by clergymen, who deem it a duty to preach the gospel, and with great reluctance, after many trials, they set about the work, believing no doubt, as they frequently acknowledge, that they must do the work of a special call to the ministry or be totally lost. Stimulated with all the fervor of those who have gone before them, they enlist in the holy war; they call on saint and sinner to sustain them—claiming that the laborer is

worthy of his hire, and that God's claim is a special one, and that they must obey or be lost. With this feeling they set all their powers to work on the ground of Methodism or some other ism, and thus they fatigue and exhaust body and mind for many years to teach the old, the young, and the middle-aged, the way to Christ; claiming that God has appointed a way and means through Christ by which all may be saved, and without a strict conformity to that way, (after the order of their teaching,) they must be lost—irretrievably lost—for such is the divination of the word according to their consultation. Hence all who do not agree with them, are Infidel, or at least in an error that God will not forgive.

Mr. Editor, I too have my notions of Special Providences, and although my brethren differ with me in regard to these things, I have thought it advisable to say something upon the subject; and in so doing I have thought we might reason together, and perhaps enlighten each other. I have no objection to the sincerity and zeal of these brethren, nor indeed to their doing good; but believing the more light we have the more good we may do, I claim it a privilege to get and give all the light we can, and so fulfill the law of Christ, by loving each other. I was warmly attached to a church of this city, as also were some members of my family; but when jealousies arose we were soon driven from her borders; we were charged with heresy, for simply proclaiming that Spirits communicated, and although they could say nothing against our religion, or zeal for the cause we espoused, yet they charged us with being *heretics*.

Their Romanism shone beautifully, and as beautifully stands exposed. My prayer was, "Lord forgive them, for they know not what they do;" for truth will live, and error must die. At the time our expulsion took place, I had never heard of but two mediums, aside from the Miss Foxes, and those two were at our place. I managed my ecclesiastical trial according to the advice of Spirits, who took the liberty to counsel, but I had no other view than to test the validity of such counsel; for I could hardly make it apparent that Spirits could counsel. But to my surprise, I found their counsel outlived all opposition, and is likely to produce a new revolution; and if this revolution is that of redemption, certainly the world will not have sustained a very great loss. And if this church should have to learn, that they claim too many Special Providences, truth will correct their errors; for God alone is immortal, and cannot err. But pardon my digression, and I will give my views on Special Providences.

God is a Special Providence,—eternal, immutable, everlasting—without beginning, or end. Then, also, are all His acts special, interwoven with delicacies of *golly* forbearance, by which He manifests patience and forgiveness toward all the race, and that constantly, for His mercy endureth forever.

Such, dear reader, is God's Special Providence. The fact that He has special mercy on those (as well as others,) who will not have mercy on themselves, shows that He is a Special Providence. Hence He provides by Special Providence, certain laws to govern His subjects and certain gifts for each subject, to employ in obeying those laws, and He requires that each one do obey those laws, and in obeying they have life, but in disobeying, death. That is, in obedience they have a clear conscience, but in disobedience, condemnation. In this sense *all* are to teach. Teaching is preaching. But none are called to preach in the sense generally understood by our young men. Then to these young men I would say, dear brethren, bewailing and beseeching yourselves will never make clergymen, nor indeed laboring and toiling in six, twelve or eighteen months for a miraculous conversion, or the asking of God to give you a fine farm or a small fortune, to enable you to do His will. God makes no such arrangements; His mercy endureth forever; He does right by you, whether you will by Him or no, and if you obey, you are happy, but in disobedience, miserable.

Then halt not between two opinions, nor wait for a miraculous conversion, but do right, for the right! Is the righteous man, whose prayers avail much, to avail himself of God's Special Providences? Apply the first rule; do right, and righteousness is sure to be the result.

God generates *all* innocent and harmless. He never causes us to degenerate, and if we degenerate, we must regenerate. Hence regeneration is reformation. I know the clergy will object to this; but let them show that regeneration, as administered through their consultations, is any more than mesmeric or psychological influence. Their happiest converts are the shortest lived, as they live generally but a few days. Were they not deceived, they would live always, as error cannot live, and truth will not die. The clergy and the Press have misnamed Spiritualism. They have cradled her in infancy, rocked her, lulled her, and bid her *whop*. But her mournings are still heard, and her cries reach the ears of the Lord of Sabbath. Why all this? Because *He* is a Special Providence. The Searcher of all hearts bids the world be one. Consternation may come, and the Buffalo Doctors, with Dr. Dods and C. C. Burr, may speak, but in vain. Surely it is of no use to evade the laws of God Almighty, for none can oppose Him!

Auburn, Sept. 6, 1854.

AMERICAN EXAGGERATIONS.

Whether it comes from the vast size of our Continent, or from the high estimate that we put on our institutions, we cannot tell, but it is certain that, as a people, we are excessively fond of exaggerations. Our ideas on all subjects are pitched on

the loftiest scale, and our language is not content without superlatives in abundance. Despite our improvements in machinery and art, the world is yet full of common things. But we have uncommon ways of dealing with them. Imagination is elastic enough to translate them into ideal regions, and we can command poetic words to describe them. Anything in this country, from bricksbats up to the rights of humanity, admits of eloquence. A new rat-trap, a patent medicine, a sleeping-soda, or a bread cutter, is a fit subject for a splendid effort of descriptive intellect. We have taken the business of novelist quite out of their hands, and the warm laudations they used to lavish on the beautiful eyes or elegant feet of fair women, are now saved to slaughter fowls and fancy bird-cages.

There must always be a large share of commonplace objects in this life. It is not a Sunday-world, nor a Holiday world, but one for every-day action, petty details, many small affairs. Humble things have their office, and lowly duties are divine. We cannot get rid of them. If we could banish them all away, our nature would lose instead of gain, and we should soon have an inferior race of men and women. These efforts to poetize the whole universe are exceedingly silly—for apart from their impracticability, we cannot afford to dispense with the virtue this belongs to the simplest circumstances of our common being. It is just the way to destroy all sense of the sublime and glorious. Our selecter tastes, if constantly called into exercise by fictitious appeals, degenerate into the worst vices of the mind. The habit of employing the imagination on every occasion, and for every purpose, is a potent plan to crush all nobleness of intellect, as well as tenderness and delicacy of sensibility. This is the tendency of American mind.

We are admiring, praising, worshipping everything. Our Pantheon is the material Universe—and it is crowded with charms for the excited senses. That there is a general disposition to take hold of individual truths and expand them to their utmost limits, is obvious in the history of every modern Nation. But in our country, this sort of passion is excessive. We have one set of men, who can see nothing but Slavery; another, who are wild on Bran-bread and Vegetarianism; a third class are enthusiastic in Water-cure remedies; and so on through the whole circle of recent excitements.—By this ultramodern, the best cause is injured, if not ruined, and sensible people retire from it in disgust. The one-sided men are really the most dangerous men among social reformers; for intensity on any other than the greatest subjects, corrupts character and poisons all virtue. It is surprising how many of these persons are the apostles of Providence.—Men and women have more missions at this day than could exhaust a regiment of angels. There are missions to set the Church right—the State right—the brain and the bowels right, and every thing else right; and, doubtless, in a few years, we shall have a scheme on foot to educate Beelzebub himself into decent behavior. The latter is decidedly as feasible as a large portion of these projects for reforming the world. It might interfere with some of the newspapers, but on the whole, it would probably enlist the hearty zeal of our cleverest people.—N. J. TOWN.

SPIRITUAL AND FORMAL RELIGION.

BY REV. G. B. CHEEVER.

There are but two kinds of religion in the world; luxury and wealth on the one hand, pride and ceremony on the other. There is a religion of repentance, and a religion of penance; of self-mortification from the sorrow and hatred of sin, and of self-mortification for the acquisition of merit and self esteem. There is a religion of rites and ceremonies, totally separate from the religion of which they are the dress; a religion of mint, anise and cummin; and one of judgment, mercy and faith. All ordinances when you take away the soul of piety, the faith of the gospel, become superstitious, the watchwords and talismans of pride and Spiritual despotism. There is a religion that worships God, and one that worships the altar; a religion that trusts in Christ, and another that trusts in the sign of the cross, the wafer, and the holy water; a religion that brings every thought into subjection by love, and a religion that yokes the body to the car of Juggernaut; a religion of phylacteries, garment borders and Rabbits; a religion of gnat straining and camel swallowing, and cleansing of the outside of the cup and platter, and garnishing the prophets' tombs, and of the fathers' sepulchers. There is a religion whose justification and whose whole essence is faith, and a religion whose whole material, inward and external, is form, and it makes but little difference what the name may be. A man may drown himself in a puddle of mud, if he pleases, as well as in the ocean. The *filices*, and the hooks, and the amulets of dirt, and the crocodiles and lizards, and the sacred fires and rivers, of one vast class of devotees of this monstrous god of form and merit, are just as noble as the beads and scapularies, the altars and the crosses, and dead bones and pilgrimages, the saints and virgins, the wafers and the wafer, the masses and absolutions, and the anointings and enshrinings of the martyrs and the damnings of heretics, that constitute and characterize the devotion of the multitude. The mending of the fish's tail in the house of Dagon, was just as good a mark of religion, just as noble a work of piety, just as lofty an elevation of spirit, as the washing of pots and cups and brazen vessels in the temple. The primacy of the Pope and the burning of heretics is just as good as the assumption of the exclusive divine right of ordination, and the consecration of all dissenters to the unenvied service of God. So that whether it be the spitting to the left when a dog meets you, or to the crossing of your threshold with the right foot foremost, or saying "God bless us" when a man sneezes, or the eating porridge in Lent, and fish on Friday; whether it be the exaltation of the altar, or the cross, or the church liturgy, whether it be the brazen serpent, or the blood of St. Januarius, or the water of baptism, whether you flagellate yourself according to St. Dominic, or fast and wear sack cloth with Dr. Pusey, whether you doily and adore the image of the Virgin, or the sign of Christ's passion, or any tradition of the ritual, the Pope, the Cathedral, the Prelacy, the Church; if this be your trust for salvation, it is all one, your God is an idol, your Saviour a figment of your depravity, your religion is form without faith and in opposition to it.

The formalism without faith is the religion of Nature; it is the creature instead of the Creator; the altar instead of the altar's God. It is Paganism, and Judaism, and Mohammedanism, and Buddhism, and Pseudeism, and Protestantism. It is the natural movement of the fallen soul in search of some religion, but an enemy against humility and faith. This formalism itself appears in various modes of enshrinement, according to its own taste.

There is a material formalism and a Spiritual formalism. The material formalism is for the grosser, the Spiritual for the higher and more refined. The Spiritual formalism professes to adore its rights because of their Spiritual beauty only in connection with those rites. It professes to present the poetical side of religion to the soul, but it is merely the mist, and, in the end, the mist of poetry as well as of law; it cannot rise to the higher themes of inspiration. It is the poetry of that which is seen and temporal, not that which is unseen and eternal. It is fast and fast day poetry; the poetry not of devotion nor of feeling, but of superstition and of sense. It is just as if Raphael, instead of employing his genius on the subject of the Transfiguration, had spent his life in illuminating missals, and painting the dresses of priests and nuns.—*Christian Pioneer Magazine.*

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, SEPT. 16, 1854.

Brother C. C. WOODMAN, whose name is associated with the Editorship of this paper, during his travels in the West has been impressed with the conviction that his sphere of usefulness can be very much enlarged by remaining in the West, and therefore has relinquished his office of Editor, so that the duties of Editorship devolve on J. H. W. Tooley.

Brother Woodman may rest assured he has the sympathy and best wishes of this Society, (in the organization of which he took so active a part,) in every effort he may make for the development and spread of Spiritualism.

He may be addressed, Rockford, Illinois.

SPIRITUALISM IN BOSTON.

In our last issue we gave a full report of the movements and improvements contemplated by the Spiritualists of Boston, to be put into practical operation the first of October. We have nothing new to offer about Boston, but call attention to the subject to say in what way the matter seems to impress the Spiritualists of New York.

Of course it must be expected there will be a variety of views on any and all subjects not demonstrated to be necessary to the age, by virtue of their very vitality, since there seems to be a determination to get rid of, rather than to multiply, the number of institutions; the more should they need the machinery of organization. Society has been so long wrapped in the fogs and clouds of metaphysical pomposity, and so dim has been the light reflected from the best minds of the past, upon the *new, old, and glory* of many Social Institutions and Political Associations, that it is not to be wondered at that *inspiration* may have taken the good sense of many by storm, making some apprehensive of the tendency of much of our reforms. It is neither generous, reasonable, nor harmonious philosophy, to treat these feelings with contempt, neglect or indifference, since the voice of *reformation* that says "haste is not speed," is as necessary to the true unfolding and development of any idea, age, or dispensation, as the voice of one crying in the wilderness of a formalistic and materialistic society, "Repent ye! for the Kingdom of Heaven is at hand," when progress is desired. The true philosopher is the exponent of the *whole man*, who, remembering the many phases of his own education and development, will use such *just and holy* caution as to prevent him from "presumptuous sins," either in "thought, word or deed."

The world, it is true, is full of *fact*, and an excess of caution has so checked and chilled the holy enthusiasm that would worship only at the shrine of eternal truth and unfeeling beauty, many a time and oft has been so "entrained of its fair proportions" as to make the Spirit *old* before its time, and change life, from a picture of varied beauty, to the monotonous and solemn order of a funeral procession. Still the *voice* of caution, (where man's impotence stands confessed for lack of knowledge,) is apt to be a monitor for good; since the world's experience *proves* that "the cripple in the right way will beat the faster in the wrong."

We know the world is not respected for its ability to see only in the dark, nor do we expect to be considered "wise above our fellows," simply because we wear a long visage or speak solemnly in our caution, but we wish to impress the Spiritual reformer, man and woman, with such discrimination that energy will take counsel of wisdom, and zeal submit itself to the discipline of knowledge. We believe in the union of the *worker* and the *thinker*, since with Dr. Channing we know "there are times when it is not the height of wisdom to hope, but to dare," because salvation can come to the individual and the race only by actualizing truth, and thus beautifying the daily relations of life.

Thus we have reasoned ourselves into the sphere of effort with our Boston friends, and now we wish to say a few words as to our limitations. We harmonize and fraternize with them, so far as the effort is to show forth the power of Spiritualism unto salvation, to every one that believeth—"whether he be Greek or Jew, Barbarian, Scythian, bond or free"—since, *truth* being a unit, life must reflect the harmonies of its fair proportions. We agree with them in all the useful economies that can be made, as society needs light upon the best methods of reducing the expenses of living, so that all may enjoy the blessings of life; and we shall agree with them in every practical effort that is likely to harmonize the family of man, and spread the glad tidings of a common brotherhood through the entire earth. Working for purposes like these; inspired by the example and teachings of Jesus, as well as the just and good of all times, climes and nations; and looking to the Spirit world for the continuation of its unfolding wisdom: we hope the new era will pass from idea to deed—from conception to fact—until Spiritualism shall become a *force* in character, by which "man masters man," and life a perpetual hymn of exultation.

But we do not sympathize with *extraneous*, however much the science of society may be out of joint; nor will we fraternize with any association that does not give positive evidence of possessing "a *solid* mind, in a healthy body." And we wish our Boston friends to know, that on the questions of Free-loveism, Individualism, Anti-Bibleism, and questions of a like kind, which this modern crusade of logic on sentiment and affection, or Religion and Familism, has made common with the critical and exacting *fact*—we have no sympathy, fellowship, no desire to be identified with any such issues. As, however, our religion and philosophy alike admonish us to "abide in faith, hope and charity—*these three*—and that the greatest of these is *charity*," so we wish to think not evil, but hope all things may work together for good,—as we know it will to those who love God and work for the spread of His government among the children of men.

Rev. U. Clark, aided in the exercises by Mrs. Clark, will speak in Dodworth Hall next Sunday morning and evening.

TO REV. MR. FENNELL, GLENS FALLS.

DEAR SIR—Your reflections on the character of Mediums not only surprised me as an inquirer of the truth, but caused me more than once to ask, if indeed you were conscious of the nature and tendency of your remarks; since you are committed by your *fact* as a Christian to the acceptance of a series of Spirit-communications, the most singular and astounding the world has ever known. Besides, it is a *fact* so marked in the Bible, that you cannot surely plead ignorance to the differences in the *style*, statement of fact, and general philosophy which is characteristic of many of the gospels, epistles and letters of the New Testament, to place no emphasis on the radical differences found in many books of the old. May I ask, have you ever attempted to explain and account for these differences in the explanation? Or are you of that class of theologians who are ever contending for the harmony of the gospels, because the *fact* facts of the narrative is recognized? I ask these questions, to premise the reflection that if you have in mind any philosophy by which you can harmonize the one, you will find little, if any difficulty in explaining the other. It is evident, however, you have not, for on looking at your sermon I find the following: "Mediums themselves have affirmed that they can get just such communications as they wish, and that though they are sometimes unconscious of what they are writing, the communications, from some automatic action of their own minds, generally accord with their own views, so that when they change their views, they contradict what they have previously said, and this theory receives remarkable confirmation by the universal fact that the teachings of the mediums in their general character coincide with their private personal belief."

In this statement you either had *facts* to sustain you, or else you were speaking not what you knew to be true, but what you hoped it might be, since it has been long evident to me, you "love darkness better than light," although I hope it is not because your "deeds are evil." The better to try your statement of "universal fact," I make the following extracts from the work of a medium, whose honesty and integrity will not admit of question. In speaking of himself, he says:—

"At first, naturally enough, I was led to regard productions that thus came to me, with great suspicion, especially as I found that my mind followed closely upon, and often in advance of, my hand."

"It was not until much exercise of this kind, resulting in many striking messages, of a character almost wholly foreign from my natural thoughts, that I became convinced that I really was a reliable medium for Spiritual communications. When this conviction was fairly fixed in my mind, as may well be supposed, I was not backward in making a free use of my power, especially as I found my invisible helpers quite as willing as myself. And from that down to the present time, I have received in this way, almost daily, what could hardly fail to convince any sincere and ingenious inquirer who should have my opportunities."

Again he says:—

"In a highly respectable family of Charlestown, Mass., an ignorant Irish girl, who could neither read nor write, was accidentally discovered to be a medium. A pen was put into her hand, when written communications were readily given through her, in their usual variety and striking import. I have been informed that other similar developments have been witnessed in young children who had not yet begun to learn the art of writing. Now, how is this fact to be accounted for? Shall we, after the manner of some, maintain that, through an extraordinary power of will, aided by some mysterious mesmeric connection between some one of the visible company present and the medium, the message and the controlling power to write it were both given? Shall we do all this, and yet receive with a sneer the claim that an invisible will and power, which, from the nature of the case, can come into no direct contact with the acting agent, can do the same thing? Is such a course an indication of true wisdom and candor? And yet the man who attempts to account for the host of stubborn facts now of daily occurrence, without admitting the claim of Spirit agency, will often find himself in a position scarcely less absurd than this. The fact that the force and the intelligence in such cases are invisible to our mortal vision, cannot surely lend perplex minds of ordinary information; for is it not a well established fact in Nature, that all the most striking manifestations of intelligence and power are also from invisible causes?"

Rev. Joshua Young, now of Burlington, Vt., was not informed in this instance. His statement was subsequently corroborated to me by Rev. Wm. H. Knapp of West Newton, who is nearly related to the family in which the incident took place.

These *facts* and reflections may suggest to you a different conclusion on this point, but as you have fortified your position by a "2dly," it is but proper to state your issue in your own language. It is as follows: "The character and influence of the 'Rappings' show that they are not from any good source, and hence, that though evil Spirits may not directly make the communications, they belong to the kingdom of evil, and are to be earnestly and regularly resisted or avoided. The communications are puerile and worthless; adapted to gratify a morbid curiosity and destroy all reverence and sense of sacred things."

"They are utterly beneath an immortal soul, for whom the son of God has died, living in earnest for good and glory. And 3dly, this business operates disastrously upon those who give themselves up to it. The physical health of the mediums usually sooner or later suffers."

This long extract gives rise to so many questions and makes so many false issues with *fact*, good sense, and common humanity, that it would need more room and time than I can afford to take them up in detail. As to the character of the "Rappings," I think it will not be necessary for me to say anything at present, the more as my issue with you is a statement of *fact* rather than an individual vindication. It may be, however, "we are not what we should be," but you will please to remember we are yet quite young, and that our education, such as it is, we acquired from teachers much like yourself, teachers, who seem neither to regard *fact*, philosophy nor common honesty when it is necessary for them to say anything of the "fact" of another. I am somewhat astonished, however, at the startling presumption with which you challenge fact and criticism, considering that you live in a town where there are to be found men and women, whose good sense, intelligence and general culture will, I apprehend, compare with anything found in your church. I was about to write in your "order," it is hardly needed, however, as it is somewhat known that modern churches are little better than "self-admiration societies," where detractors of others is in proportion to the vanity or fanaticism that prompts "the soft impeachment."

Please to know, Most Rev. Sir, that we have no "morbid curiosity to gratify," without to love truth for truth's sake is a new manifestation of "morbid curiosity," such as the world has never yet known. It were useless to say much about this part of your effort, as declamation and cant have ever been abundant, I am sorry to say, in the pulpits. The charge you bring against "mediumship," as operating disastrously upon the physical health of the mediums, is alike *unphilosophic and untrue*. As a physical fact, it may be said that most mediums are such by the peculiarity of their organism,

being generally possessors of very marked nervous temperaments, so that if the health is in decline, it is not because of the mediumship, but because of influences, educational, social, and otherwise, operating on an "inherited character," being *imperfect* by virtue of its antecedents.

It may be, however, that many suffer from confinement and close application, as there is a great tendency to extremes in all callings and professions. But if this is to be urged as conclusive in argument, what am I to say about the ministry as a profession? Are you ignorant of the *general health* of ministers, that you make this issue on Spiritualism? Or do you suffer and wished to give your congregation a *hint* as to the probable facts in the case?

I know not; but it is a popular fact, that sickness is so common among your brethren, that some think it or class it among ministerial qualifications, as it gives its possessor a very ghostly appearance. I am so "vulgar" as to be unable to see beauty or use in a pale face—the more when I know there is often a sick soul behind it. And I pray for the age when all soul and body-killing professions will be numbered with the things that were. For fear, however, that you may think yourself right in your charge against mediumship, I extract the following from the "testimony of a hundred witnesses," hoping you will make the necessary comparison between its evidence, and that which any honest minister will give against your calling:—

MORRIS, Ostego Co., N. Y., Oct. 1852. "I know that I have conversed with the Spirits of my departed friends, as well as I exist, and by the same kind of evidence. I know by the aid of my natural senses and reason that I exist, and by the same evidence I know that I communicate with departed Spirits."

For the last six years of my life, my health has been extremely poor, until I became a medium for Spirit communications, and, by the direction of the Spirits, I am now restored to comfortable health, and, what is better still, I am confirmed in the faith that man is immortal.

SAHAR HERRON. You will not be surprised, I hope, that I cannot agree with you in your assumption that communications "are utterly beneath an immortal soul," when we have results like these.

In conclusion, allow me to remind you that

"The time has been, and may be again, when it shall be said, 'God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and the things which are not, to bring to nought the things that are.' It may, indeed, be beneath the haughty self-sufficiency of certain circles of wisdom to condescend to look seriously into such simple and absurd affairs; but it will still remain true, that the way to wisdom is along the path of humility, and, as in regard to God's Spiritual kingdom, so of the kingdom of his truth, that whoever would enter therein must become as a little child. It is very easy to follow that truth, when some great and popular thing is required; but, when the course lies through some despised Nazareth country, it is not so easy, and many stumble thereat, and follow the truth no longer."

I remain yours for progress,

J. H. W. TOOLEY.

* Spirit Intercourse, by Herman Snow.
† Ibid, pages 47 and 52.
‡ Ibid, pages 57 and 58.

REV. URIAH CLARK AND LADY.

We have known this brother and his amiable lady for many years, and feel indebted to them for many pleasant and happy hours, spent as they were in the enjoyment of their hospitality. We wish not now to speak of these, however, but to call the attention of Spiritualists to the fact, that Dr. Clark and Lady are of the Spiritual family, and anxious to be working for the progress and development of the cause. Dr. Clark has been in full fellowship with the Universalist denomination for many years, and brings with him the experience and culture of those years to fit him for the new duties and relations, such as we may expect will associate with, and spring from the expansion and actualization of Spiritualism.

We were present last Sunday evening at Dodworth's Hall, and heard the major part of a lecture on the "Necessity of Interior Tests, to all Spiritual Manifestations, Ancient and Modern," in which the lecturer displayed a knowledge of his subject—a full conception of its importance, and a consistency in its elaboration, which must have been instructive to all. We will give an abstract of the lecture that the reader may judge, as we dislike to have much taken out trust.

Our object in bringing Mrs. Clark before the public, is to have it known, that she may be long forced to take part in the efforts of Spiritualism to impress the age, as we saw her last Sunday evening take part in the exercises, in a way alike commendable to herself and the subject. At the close of the lecture Mrs. C. read some extracts from the proof-sheets of the forthcoming poem by T. L. Harris, which were acceptable both for manner and matter, as a very fitting close to the exercises of the evening.

Her voice is not marked for strength, but softness, sweetness and delicacy of infection, which we hope will gain fullness and positiveness, in proportion as she becomes accustomed to her position as public reader. She will accompany, and be associated with Br. Clark in his Spiritual labors.

AN ABSTRACT OF THE LECTURE

We must insist on applying interior tests, to all spiritual manifestations, whether ancient or modern. Some are disposed to wholesale credulity. They take every thing as plenary inspiration. Hence fanaticism. Some believe all of the past—nothing of the present. They contend that the age of miracles ceased with the apostles or their immediate successors. This is true to a certain extent. And why? Because professed believers degenerated, and the true faith became mixed up with all sorts of heathen theologies and materialisms. It is this degeneracy that now prevents spirit-manifestations in the churches. God help all Christendom, when we come to know its temples are closed against the spirits,—all except the devil and his emissaries, and to these they attribute all that claims to be Spiritual! Prayers are incessantly made for some manifestation of the Father, the Son and the Holy Spirit, as though some divine shock was anticipated from heaven; but when anything like a reality appears, and God's angels are manifesting themselves, Christian temples are closed, self-constituted figeaters of God roll forth thunders of present and eternal damnation on all who claim altar of a Spiritual character for these wonderful demonstrations. But if the churches are closed, the angels will come to those who are better prepared to receive them.

It is possible some mistakes may prevail in regard to the demoniacal character of certain manifestations. The subject of *delirium tremens* seen through his diseased organism all kinds of demons which have no positive existence. We are all more or less Spiritually diseased, and are liable, according to our education, to conceive and create diabolical existences. The devil may be in our theology, our imagination. This doctrine of devilology degrades our manhood, and by allowing us to shuffle

off our sins, compromises the solemn individual responsibilities of our nature. We question this infernal existence, and insist on an analysis of his character. It is preposterous for ministers to attempt to frighten their intelligent audiences from investigating Spiritual phenomena, by warning them to beware of an awful diabolism. This may be a convenient mode of evading facts and philosophy, for a time; but it will not leave the test. We must assume a personal responsibility. We should be the most miserable of all the possible beings in God's universe, were we exposed to a semi-omnipotent demon who may at last drag millions down to pits of unending despair.

Each man and woman must apply the internal test to all that claims to be Spiritual. Each must judge for himself. We acknowledge no infallible authority that ignores reason and intuition. We can accept nothing as unquestionable authority unless it commends itself to our interior nature. The moment we do, we cease to act as responsible intelligences; we become slaves. We must have our freedom, while we are held accountable. If we are compelled to believe on the authority of others, without any internal conviction of our own, we are made mere machines. On this account the multitudes have grown up without any internal faith or philosophy.

While Spiritualists all recognize certain leading principles, we insist on no formal creed. The moment we attempt to draw out articles of faith, we fall into infinite discords and discussions. Every one must form the creed believed by his own soul. Interpretations will be as various as the individual development of the human mind. Each must stand accountable to God and his own conscience alone. This may at first seem to be loose ground, and leading to anarchy and confusion. But it is solemn ground, the thought that we stand alone with none to meddle between us and our God. We must know for ourselves, believe for ourselves, act for ourselves. All real strength, hope, consolation must spring from the interior life in communion with the Spiritual influences which are ever ready to flow into the developed soul in its seekings after the divine. The manifestations may lead many to seek this interior life; but where there are no genuine seekings, all physical phenomena will avail little or nothing. Hence, many witnessing outward manifestations, and then stopping with the gratification of a morbid curiosity, have gone back to materialism and unbelief. With interior tests of Spiritual life and truth, we may never err; but along each path of labor and turmoil will shine the radiance of heaven. Sustained by a consciousness of angel-coming, ever bearing us on our earthly way, when faint and weary, divine voices shall whisper of higher, celestial spheres waiting to welcome the tired soul to a realization of its loftiest hopes and aspirations.

We are able to give only a meagre report of the discourse, which was purely extempore.

SCOLDS, AND THEIR PUNISHMENTS.

Life is so full of paradox, that to ask for consistency in any department, more particularly in the past developments of society, is to ask for impossibility—since the phases of life are ever changing—though the fundamentals are so uniform and general, that it may be said with truth, "there is nothing new under the sun." Still there are some *extraneous*, so marked, inharmonious, and irreconcilable with what we know of man, that it has often led the impatient thinker to the most capricious and whimsical conclusions.

No doubt there is great mystery, because great ignorance, on the peculiarities of the sexes, which are shared in common by both, and have tended very much to place all parties in sad, bad and very unhappy relations. We have no war, however, with the *Past*, because of its imperfections; since it is a *fact*, which must be fundamental to life—if progression is true—that *perfection or imperfection are convertible terms, as we look to the future or the past, because there is but one absolute good—Jesus and philosophy being authority.* Woman in the past and present state of society, with the many, is either an idol or a slave, a toy for the hour or a drudge for life; for such are the extremes of social culture.

Very few can comprehend the true relations of the sexes, even in the common relations of society, and the minority is very small, that "looks with equal eye" on the faults and follies of man and woman,—since it is a dogma, that woman should be better than man. Why this should be, is not so evident, since Hamlet's definition of woman is ever received with applause, and his "Woman, thy name is frailty," the "total" of all past philosophy on that subject. No wonder, then, that the laws of an undeveloped and barbarous past should be tyrannical and unjust. Our own age reflects much of the slang and folly belonging to other times,—phases, conceptions and misconceptions, which are not only objectionable when applied to woman, but obnoxious to good sense; because they are popular falsehoods on Human Nature.

Among the many that tend to vulgarize the charms of social intercourse, we cannot call to mind one more powerful than the sarcastic concession that gives to woman "the gift of gab." Had we the room, it would be no very difficult task to show that man likes to use his tongue, as well as woman, and often *he, not she*, is the head and front of the offending. We wish, however, at present only to prepare the reader for the following historic facts, as we wish to get the crudities of the past in the sun-light of the present. No one can well mistake the popular philosophy of the age, when the following "Act" was passed by vote of Assembly in Virginia, in 1602:—

An Act for the Punishment of Scandalous Persons. Whereas, many babbling women slander and scandalize their neighbors, for which their poor husbands are often involved in chargeable and vexatious suits and costs in great damages:

Be it therefore enacted, by the authority aforesaid, that in actions of slander, occasioned by the wife, after judgment passed for damages, the woman should be punished by ducking, and if the slander should be so enormous as to be adjudged at greater damages than five hundred pounds of tobacco, then the woman to suffer a ducking for each hundred pounds of tobacco adjudged against the husband, if he refuse to pay the tobacco.

The "Act" reminds us very much of one of Dr. Valentine's stories, in which "James Firebrand" brought the charge of *assault* against his wife,—which is to be tried in court, by judge and jury. The case having gone through the solemnities of the occasion, Mrs. James Firebrand was found guilty of the charge, having beaten James Firebrand, her husband, with the "wash stick." The Judge presiding happened to be a member of the church, and "a man of authority," being a deacon "in full standing," whose double office gave him double authority to "pass sentence," which was to the effect, that Mrs. James Firebrand should pay twenty dollars fine—that being just the sum *needed* to pay for some repairs on the church—and that James Firebrand should go to prison till the sum was paid.

fear, however, any one should conclude the

whole thing to be "farcical" we give the following facts, which we find in the N. Y. Daily Times, under the head of "ANCIENT PUNISHMENT FOR SCOLDING WOMEN":—

"In England there was formerly a punishment for scolds and shrews, which consisted of ducking them in the water. The apparatus used was called the ducking-stool, and was formed by a chair or stool being placed at the end of a long pole. In this the offending female was placed, and then immersed in some river or pond. This punishment is mentioned in the London Evening Post of April, 1743, in the following business-like paragraph:—'Last week, a woman that keeps the Queen's Road Ale-house at Kingston, in Surrey, was ordered by the court to be ducked for scolding, and was accordingly placed in a chair and ducked in the River Thames, under Kingston bridge, in the presence of two or three thousand people.' When done under a bridge the chair was generally fastened to a beam, and the woman thus let down into the water. It was customary to get up these chairs with taste, and ornament the backs of them with devils laying hold of scolds, &c. Various records of women adjudged to this punishment are to be found among the proceedings of the courts of England. The church warden's accounts at Kingston upon the Thames, for the year 1572, contains a bill for the expenses of making these ducking-stools, quite a curiosity in its way. The cost was 23s. 4d. sterling. The punishment appears to have been of remote origin, and was known under the names of *tumbrel, tribitch, trebuchet, and trece*. It does not seem to have been confined to England, but was practised in Scotland at a very early day. What effect it had upon 'the strong-minded' women of those times, we can hardly determine, but it appears probable that it was quite effectual. The following lines, which are said to have been written by Benjamin West, of Northamptonshire, England, contain the only poetical description of ducking-stool punishment ever encountered, though Gray refers to it in one of his pastorals:—

"There stands, my friend, in yonder pool,
An engine called a ducking-stool,
By legal power decreed to punish
The joy and terror of the town.
If jarring females kindle strife,
If language foul and action evil—
If noisy dames should once begin
To drive the house with horrid din,
'Away!' you cry, 'you'll grace the stool!'
Well! teach you know your tongue to rule!
The fair offender tumbles down,
And sails a pomp profoundly great;
Down in the deep the scold descends—
But here, at first, we miss our ends;
She swims again, and then she rises more
Than ever vexed old before!
So, throwing water on the fire,
She makes it smoulder yet more higher!
If so my friend, pray let her take
A second turn into the lake;
And rather than your presence lose,
Thrice and again repeat the dose.
To hallowing wives, no furious wench,
No fire so hot, but she'll quench."

"Besides this, was another punishment for scolds, known by the name of 'branks,' which consisted of a head-piece, enclosing the head of offenders, and of a sharp iron that entered the mouth and restrained the tongue. It was fastened on the tongue. The women condemned to this punishment were compelled to promenade through the town wearing the instrument, attended by an officer, and it was not taken off until they exhibited signs of humiliation and amendment."

MR. I. B. DAVIS—HIS EXPLANATION.

MR. EDITOR—I observed in the Christian Spiritualist of September 1st, an article from your contributor B. C. T., in which some reference is made to me in a manner that prompts me to say a few words in reply. Though I assure you, it is with feelings of regret that I find it necessary to reply to a brother Spiritualist upon the subject which has given rise to the remarks of our friend, for it is a vexed question, the consideration of which, I believe, is fraught with more pain than pleasure; and I should never have made a reference to the subject, had it not been for the peculiar circumstances that called them out; nor should I now say aught in reply, were it not that I am desirous that our friend may properly understand me, and that the readers of your paper may not form an erroneous or ungenerous opinion of the trustees of the Dodworth Hall meetings. Our friend disclaims any intention to offend or wound my feelings by his remarks upon, and giving publicity to the fact, that I declared that I never pray, because I do not know to whom to pray; as he thought a man who would publicly proclaim himself an Atheist, sought notoriety. Now, permit me to say, that I have not been in the least offended with our friend for making known the same, though I do not seek notoriety on account of my belief; for I am neither vain of possessing, or ashamed of professing, the views I entertain, as my belief, like every other person's, is the result of the impressions received, and as there are no two persons who have passed through the same experience, or whose powers of perception are exactly the same, there must of necessity be a variety of thought. Therefore, I should not be true to my own convictions should I feel offended at the views entertained and expressed by others; and inconsistent indeed should I be, if I dogmatically forced my opinions upon others, or submitted to others thrusting theirs upon me, and though I made the declaration referred to in the conference, it was not expressed for the purpose of making converts to that phase of thought, for I care not what opinions a man entertains upon the subject of theology. My chief desire is, that the principles of universal brotherhood should be recognized and practiced without reference to the mode of worship, if any, they profess. But the utterance of those convictions were made for the purpose of preventing a sectarian bias being taken by the conference, of which I entertained some fears, and to direct their minds to the consideration of questions, the elucidation of which I thought was better calculated to improve the social condition of society, which would be followed by an improvement of the intellectual faculties and moral and Spiritual qualities of man, and thereby prepare them better to understand this intricate subject. But our friend says that he mentioned those things for the purpose of enlightening the Spiritualists of New York, and especially those who have taken an active part in the organization of the conference into Sunday meetings, and not for the purpose of wounding my feelings. Now, I have never denied making the remarks, nor have I ever found any fault with our friend for giving publicity to the same, but I did take exceptions to the incomplete and in some respects erroneous statement of the organization and principles by which the Dodworth Hall meetings are conducted, and I made some objections to the principle by which our friend would have the meetings managed.

And it may not be out of place here, briefly to state the reasons by which I was placed upon said committee, in order to show that it was not from an anxiety to present my peculiar views, but to defend the committee against the imputation, the reading of our friend's article of June would be likely to make upon the minds of those not acquainted with the facts; for the tendency of said article would lead to the conclusion that a majority of the committee are Atheist, or Pantheist.—Whereas, I believe I was the only person entertaining those much despised opinions, and for that very reason was it urged that I should serve as a member, though I repeatedly expressed my desire to remain a private. My name was presented and approved, as it was stated, that in order to cultivate the feelings of amity and prevent running into narrow sectarianism, and secure the cooperation of all interested in the investigation of Modern Spirit-

ualism, that every phase ought to be represented, upon the broad principle of Equality, and that Spirit has characterized the meetings under the supervision of that committee. The platform has been free to the speakers who have accepted the invitation to address those meetings, and they have spoken and acted out their own individualities. The Christian, Jew and Skeptic are equally protected in the expression of their thoughts, and to adopt their own rules of order; and if the preponderance of the lecturers have refrained from opening the meetings with prayer, it has resulted from the fact, that but few of that phase of development are Spiritualists, or that they have not manifested a willingness, or desire so to do, and not from any design on the part of the committee to prevent them. But should the line of policy recommended by our friend be adopted, of opening the meetings with prayer, why, the many objects of the meetings would be destroyed; for the principle of equality of right would be broken down, and the principle of love be lost in the exercise of dogmatic control.

No doubt our friend speaks his convictions when he says that opening with prayer would effect a harmonious influence; but I fancy he has not passed through those phases of thought that entertain the opposite view, and if so, it would be unphilosophic to expect harmony in their minds, nor would it be charitable to impugn their motives because of their want of faith. And if Christ taught the principles of self-sacrifice as a virtue, it seems to me, that his disciples ought not to expect all the sacrifice to be made by the unbeliever in a movement in which all are mutually interested; and I can assure our friend that the skeptic's opposition is not so much against the principles of Christ as it is to the method by which his professed followers seek to propagate them. There is much in our friend's articles which I admire,—much of his advice upon the Spiritual phenomena is valuable. He speaks much and truthfully in my opinion, upon the evils of the prejudices of sectarian bias, yet it seems to me he is not willing to receive, as brothers, those who happen to entertain the scouted views of which I have spoken, and yet I am at a loss to see how we are to learn the truth, or cultivate the principles of love and fellowship, except by the recognition of the principle that we are all liable to be in error. I have always endeavored to adopt assuming a positive position that my views are right; for I have ever believed that the true condition of mind is like that of a little child,—ever ready to receive new light from any and every source.

I will not dispute with our friend about the propriety of prayer, for its exercise will do no great harm unless it be established as a rule to which those must comply who cannot see its use. Nor will I discuss the merits of our respective opinions upon the subject of Deity; whether it be a principle inherent in, or inseparable from, matter, permeating the boundless universe, ever changing in appearance, but the same in essence; or whether it be a personality, possessing an organization, and a mentality consequent upon and springing from the same. The discussion, in my opinion, is of little use to the cultivation of friendship, which I wish to foster. To trace effects back to the causes that immediately or remotely preceded them, and thereby learn how to arrange circumstances that they will produce happy results, is a noble and useful study; but to attempt to learn the cause of all causes, if there be such a thing, seems to me something beyond human capacity;—at least, I acknowledge it is beyond my ability to comprehend, and therefore acknowledge my weakness; and though I may be pitted for my ignorance, I cannot see wherein I should be shamed by my superiors lest they should be contaminated by the association.—Thomas was not condemned on account of his incredulity, though others were blessed who did not require the same degree of evidence.

I will not reply to our friend's remarks where he complains of the Editor's strictures, nor take issues with him where he differs with A. J. D.; for the reading of the article of the first, and the works of the other, is their best defence.

IRA B. DAVIS.

[For the Christian Spiritualist.]

BALLOON SPA, Sept. 11, 1854.

DEAR BROTHER: I received a kind letter from you not long since, and felt that I would very soon acknowledge my appreciation of your friendship, but various causes have prevented until now. We deserve no thanks for the little attention we gave you when you was here, but feel a lack of happiness that we could do no more, and also for the good and glorious cause for which you are such an active and efficient agent. There is that connected with the Spiritual progress of man, when but partially appreciated, which gives it an importance and a value, so far above the things that pertain only to this life, that we may easily be rendered what the world would pronounce impractical. The soul that revels only in the ideal and beautiful, that aspires to the lofty realms of Spiritual life, and contemplates the goodness, love, and wisdom, which are only set forth and unfolded at every step in its progress, cannot bestow much care upon that which is only to adorn or flatter a body that is so soon to be food for worms. We all desire to be happy, and it would seem that in the reason and observation of all, enough could be gathered to induce a very different pursuit of it, than what is presented by the world at the present time. That a change, however, is fast approaching, is evident, and the means in operation are sufficient to make this change for the better there is no doubt, and we, being permitted to cooperate with God and His angels, for our own and our brother's redemption, is sufficient to call out every energy we possess, and esteem it a privilege to spend and be spent in such service. I have not felt it advisable to make any movement in attempting to organize in this place. The revolving spectacle that must of the sects and associations exhibit, has imparted a horror almost of the name, and as yet it is thought here not best to imitate even in appearance, such unworthy examples. I think, however, it will not be long before this will be necessary and proper, and tend to increase the efficacy of our actions.

I feel that we should look beyond the external evidence and seek for the witness of Christ within us, that He has formed there the hope of glory; leaving the things that are behind, and press forward to those that are before, looking always to God and yielding to his guidance. All progress consists in approaching God or enlarging the Christ within us, which will make us "joint heirs with him to an inheritance," &c. True Spiritual development is internal, and although the time has come for signs and wonders, yet these external manifestations are but to lead to internal progress. The external may be rejected as was Christ when in the flesh, but it was because they had no light in them. The light shines in darkness and the darkness comprehends it not, because self-will or preconceived opinions prevent. A yielding of our will to God and a confiding trust in Him will lead us in the way of all truth. We should surrender our reason and our

will to none but God, and unless we do surrender these to Him we cannot progress. This requires in us the highest exercise of reason in its proper direction, and exhibits the opposite of stubborn dogmatism, but activity in every good word and work. I think at the present time there is but little real progress in Spirituality in this place. The externalism, about all of us are too slow to discover their import. We do not deserve even a continuance of these, but I hope and pray they may be continued until we do apply them to our improvement. This is an individual work and begins at home, where the beam must be removed. We have a beautiful grove where we have held meetings this Summer. We have had some good lectures, and I hope some good has been done. Praying ever for our progress, I bid you for the present, good bye.

Your friend,
P. THOMPSON.

Poetry.

And Poetry, too, shall find her aid,
Permeating as the ether—
Soothing over your shuddered heart,
Sweet incense from her wings.

(For the Christian Spiritualist.)
HOMERAZED WATERS.

Homeward bound, homeward bound, with yearning heart I fly,
With manyedged and manyedged wings, bearing a rich supply;
What though these roses have not been sometimes without a
thorn.

A recollection of all have passed gratefully be borne.
And as we fly with thine speed along the iron track,
I hear from home a loving voice, welcome, oh, welcome back;
So gathering and sweet flow of love, as I may chance to find,
With love-faith and true right heart, I'll tranquility my mind.
As the twinkling dew upon the fading flower,
Upon the weary, fading heart, oh, love, thy sweet power,
As a ray of light which penetrates the deep dark sea,
Can lead the darkness by its power to free.
And revealing in its beauty, the rose thy sweet power,
Thy influence on the heart, oh, love, what mortal tongue can tell.

Close, close, with the task is vain,
Words are inadequate to explain
The heavenly powers that dwell
Which in misty waters do swell,
The result of this hidden control,
In mighty waters must tell,
For ever and ever, ever and ever,
Forever upward wing our course,
And the radiant light which tends
From this mine upward course,
Dear friends, to the heights leads,
Gives thee new strength and force,
Let this then be thy great reward,
For love-faith and true right heart,
Know that for every loving word,
There opens a door of heaven.

Homeward bound, homeward bound, the thought is bliss to me,
What though upon confusion's wings to that dear home I flee;
The transfiguring influence of loving hearts is found,
Even in our hasty pathway as we homeward bound,
That thanks to you, our eastern friends, for loving words and
truth,
Our blessing and our gratitude we daily bear with you.
We feel that we are strengthened, by this our eastern light,
But that, oh, friends, freedom's emblem, as thou meet'st my
unhappy soul,
My bounding heart exultant swells, that in the earth is found
A place where thoughts may freely flow, oh, we are homeward
bound.

From the Anti-Slavery Bangle.

TO-DAY AND TO-MORROW.
The London correspondent of the Spirit of the Times, in
speaking of Gerald Massey, a new poet, who has just come into
favor in that city, says:

"Another Burns has arisen, in the person of Gerald Massey,
the poet of labor—none who endeavor to raise the class he springs
from to the enjoyment of the amenities of independence and
right—condemns it to the condition of domestic servitude, by its
full of hope for the people. He should be given to the American
world in a cheap form, that every one may read him."

The following poem is from the pen of the above writer:

High hopes that burn'd like stars sublime,
To do for the poor and the low;
And true hearts that burn'd like stars sublime,
To do for the poor and the low;
We'll strive to do our best,
But never will we rest;
We'll strive to do our best,
But never will we rest.

Our birds of song are all in tune,
To do for the poor and the low;
And true hearts that burn'd like stars sublime,
To do for the poor and the low;
We'll strive to do our best,
But never will we rest;
We'll strive to do our best,
But never will we rest.

Through all the long dark night of years
The people's cry ascended,
And earth was lit with blood and tears;
Yet the heart in the tower,
The few shall not be ever away,
The many shall be ever here,
The few shall not be ever away,
The many shall be ever here.

Though hearts that burn'd like stars sublime,
To do for the poor and the low;
And true hearts that burn'd like stars sublime,
To do for the poor and the low;
We'll strive to do our best,
But never will we rest;
We'll strive to do our best,
But never will we rest.

O, youth! flame cannot still expire,
With energies immortal;
To many a heaven of desire,
O, youth! flame cannot still expire,
With energies immortal;
To many a heaven of desire,

Build up the long dark night of years
The people's cry ascended,
And earth was lit with blood and tears;
Yet the heart in the tower,
The few shall not be ever away,
The many shall be ever here,
The few shall not be ever away,
The many shall be ever here.

From the Dover Gazette.

WHAT IS PHRENOLOGY?
It is the standard made by God
To measure worth of man—
Points out the path that he has trod,
With leaders of the van.

Go see the savage in his right hand—
And other reasons why;
Than this small letter keeps him there,
A senseless thing to live.

Turn over the annals of the past,
His heroes were again—
Did they not achieve deeds, which last
Think—what they had and brain!

In man the highest knowledge gain
Of nature's laws and powers;
He who will far outstrip the main,
And nature's laws explore.

All art he holds in his right hand—
His works in every clime;
Make do or waste—a beautiful land,
And stay the march of time.

The things of sky and earth, and earth,
Sublimed to his high mind;
Great deeds which truly tell his worth,
Live with the present still.

And he knows himself, how strange
Immortal, great and good,
That he such scenes should range,
And that he should not understand!

The Giver and the Author, too,
Has left this mortal frame;
Man's life is but a sounding word,
And all that he has won!

No, question, no—a thousand times
From things like these we learn;
Man's life is but a sounding word,
And all that he has won!

**OUR DELEGATION TO THE SPIRITUAL-
IST "FAIR" AT BOSTON, IN OCTOBER.**
Anxious to aid in every good work since our return
from the East, we have done our duty in
bringing the efforts of the Spiritualists of Boston
before the attention of our friends, and at a meeting
of the trustees of the "Society for the Diffusion of
Spiritual Knowledge" last week, the subject
was mentioned and commented on as one of the
signs of the times that point to the advent of Spirit-
ualism and the true reform of society. Coöpera-
tion and concentration of effort to some practical
department of life is what we need in order to

show that there is virtue and healing efficacy in the
philosophy of progress.

A full delegation from the "Society" will leave
for Boston in time to be present at the opening of
the "SPIRITUALIST HOME" and the "FAIR," as it is
desired to aid progress and thus speak our appreciation
of the enterprise. We have no doubt but
the Bostonians will be glad to see many of their
Spiritual friends from abroad, and that every effort
will be made to make their stay pleasant.

(For the Christian Spiritualist.)

St. Louis, Sept. 4, 1874.

After leaving New York, we made short stops
with the friends at Troy, Saratoga, and Ballston.
At Troy there was a good deal of interest in the
cause manifested, and there at a circle, at the resi-
dence of Brother Atwood, our ears were charmed
and our souls harmonized by the sweet voices of a
band of singers, who are preparing to give con-
certs to the public the coming winter. The words
and the music which they give are compositions
from the interior, the exquisite melody of which
can only, I am sure, be given by voices which
have been tuned to harmony and expression, by
the serene influence of harmonic souls. I rejoice
that this Spirit-music is to be given to the world.

As this new philosophy is more and more attract-
ing attention, it is fit that it should occasionally be
ornamented, and that the glorious beauty which it
actually possesses should be made manifest to the
external senses; for through this avenue must multi-
tudes be reached, for the simple reason that their
interior perceptions are yet undeveloped, and it is
only through the external that their inner being can
be aroused. So we will bid these sweet sing-
ers (not of Israel, but of the nineteenth century),
God-speed. Oh! may they go forth upon their
beautiful mission, convincing the world that the
whole power of music was not expended upon the
songs of Zion, and illustrating the truth, that we of
the present day need not go back to by-gone ages
to receive an influence which is necessary for the
salvation of souls.

At Ballston we were received with that warm
hospitality which, the most casual observer would
at once perceive, came directly from the heart.
Why, the very atmosphere of Brother Thompson's
dwelling has become so permeated with harmony,
that before we had been ten minutes his guests it
was to us perceptible. How cheering the thought
that by the frequent visitings of refined and
elevated Spirits from interior life, the whole atmos-
phere of our earth is becoming more and more re-
fined and harmonized, and that it is continually
becoming less difficult for elevated minds in the
Spirit world, to approach the earth! How won-
derful the influence which even one harmonious
mind exerts, and we are apt to forget that individ-
ually we are continually either retarding or accel-
erating the progress of those with whom we as-
sociate; and if we accept this truth, what stronger
incentive to continued effort to attain excellence can
we desire? We are all more or less our brother's
keeper.

But to return to our visit to Ballston. The Spir-
itualists there have recently caused to be fitted up
a temple in which they may freely listen to the
Spirit-teachings. I will attempt to describe it to
you. The splendid churches of your city cannot
compare with the lofty magnificence of this temple.
Its roof is the vaulted arch of heaven, its pavilion
formed of soft, mellow light, draping the win-
dows which are placed at frequent and irregular
intervals around the whole building, which in form
is circular. The windows are also ornamented
with the rich foliage of the evergreen pine, to re-
spond with the architecture of the erected pillars,
which in rows form the numerous aisles leading to
the main body of the building. It is carpeted
throughout with the fragrant foliage of the pine,
which Nature in the manufacture has dyed of a
rich brown color. The figures wrought are leaves
of living green, of various forms. The organism,
as he continually touches the quivering keys of
the mighty instrument with which the temple is
furnished, sends forth soft and thrilling music,
which vibrates in rich, melodious cadence through-
out the entire building. We held our service in
this gorgeous temple of Nature, and upon that oc-
casion one fine male voice accompanied the soft
and undulating music of the organ, giving words
to the harmony. An attentive audience, by qui-
etness, and courteous decorum of demeanor, paid
the highest possible compliment to the medium.
A pleasurable recollection of Ballston will always
remain in my memory.

Yours in the bonds which unite all who are en-
gaged in the dissemination of Truth,
FRANCES E. HYER.

TASTES DIFFER.—In a letter on what he seen
abroad, Wendell Phillips observes:

"In Italy you will see a farmer breaking up his
land with two cows and a root of a tree for a plow,
while he is dressed in skins with the hair on. In
Rome, Vienna and Dresden, if you hire a man to
sow your seed, he will bring a horse. He never had
one, nor his father before him. But he places one
end of the saw on the ground and the other against
his breast, and taking the wood in his hands he
will all day doing two hours' work. It is a solemn
fact, that in Florence, a city filled with the tri-
umphs of art, there is not a single auger, and if a
carpenter would bore a hole, he does it with a red
mallet! This results not from want of industry,
but of sagacity of thought. In Rome charcoal is
principally used for fuel, and you will see a string
of twenty mules bringing little sacks of it upon
their backs, when one mule would draw it all in a
cart. But the charcoal vender never had a cart,
so he keeps his twenty mules and feeds them.
There is no competition. If a Yankee refuses to
do a job for fifty cents, he will probably do it for
a dollar, and will certainly do it for five. But one
of the lazzaroni of Naples, who has earned two
cents and eaten them, will work no more that day
if you offer him ever so large a sum. He has
earned enough and wants no more. So there is no
eagerness for making money, no motive for it, and
every body moves slowly."

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Review of Books.

SPIRIT VOICES: Odes dictated by the spirits of the Second
Sphere, for the use of Harmonical Circles. E. C. HENCK, sec-
ond. Philadelphia: published by G. D. HENCK, No. 160
Arch-street, 1874.

This is the "second edition" of a neat and
handsomely got up little volume, which every lover
of sentiments, and the religious emotions native to
Spiritualism, will be glad to welcome to the circle,
as music is the great harmonizer of all Spiritual in-
tercourse. The "selections" in this volume are
not numerous, but sufficiently various to admit of
variety in weekly meetings for over a year or two,
without involving the necessity of frequent repeti-
tion of sameness. We hope soon to know that ef-
forts will be made to have regular singing at the
opening and the close of all our meetings, in
private circles and public lectures. The necessity
of such "organizations" will, we hope, be so ob-
vious to the good sense of the reader, as to dis-
pense with the need of any argument from us to
enforce the benefits and harmonies resulting from
good singing. The "Spirits" in selecting the tunes,
must have had in mind John Westley's remark,
"the devil should not be permitted to monopolize
all the best tunes," since we find the words gener-
ally adapted to our most popular airs.

We like this, as we know of no good reason
why Spiritual or religious music should be sad or
gloomy, as

"Hope returns elated in the human breast,
Man never is but *always* to be blest."

To illustrate this truth, as well as give a few
specimens of metre and composition, we extract
the following:

AM—The Angels' Whispers.
Sweet voices are enwreathing,
Soft voices are breathing—
There's a love for all in the angels' bright home:
Bright voices are enwreathing,
Soft voices are breathing—
There's a love for all in the angels' bright home:

Oh mortals be willing,
And all ye in stilling
The passions, regarding your progress in truth;
And all ye in stilling
The passions, regarding your progress in truth;
And all ye in stilling
The passions, regarding your progress in truth;

AM—Isle of Beauty.
Angel-moths, that art near me,
Thou dost comfort, soothe, and bless;
Thou dost ever watch and cheer me
With a mother's tenderness.
When affliction's bitter waters
Initiate me, and I am led,
Thy kind love doth never fail;
Still I hear thy cheering voice.

When temptation's darts brightly
Seeking to enslave my heart,
Drawing me from the path of duty,
Thou dost ever watch and cheer me
With a mother's tenderness.
When affliction's bitter waters
Initiate me, and I am led,
Thy kind love doth never fail;
Still I hear thy cheering voice.

AM—A Life on the Ocean Wave.
A life in the Spirit lands,
A home here, and none gone,
Where the bright-eyed angel bands
Their love vigils keep.
Oh, how they love for our soul,
Immortal by nature and birth,
Where waters of truth ever flow,
And the soul is beloved for its worth.

Oh, progress is ever sure,
In heaven, the realm of the free,
For the soul is baptized and made pure
In water of truth's living sea.
And up it shall ever be led,
By sweet angels' aid, above,
To drink of the great Fountain Head,
The Infinite Source of Love.

AM—Long, Long Ago.
Weep not for those who have passed from thy sight;
They are not gone, they are not gone,
Round thy heart a phalanx of light;
They are not gone, they are not gone,
Round thy heart a phalanx of light;
They are not gone, they are not gone,
Round thy heart a phalanx of light;

Hearest thou not words of love in thy soul?
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The Infinite Source of Love.

AM—Long, Long Ago.
Weep not

Poetry.

From the Washington National Era.
THE HERMIT OF THE THERIAID.

By JOHN G. WHITTIER.

O, strong, uprearing prayer of faith,
From in the east of life's dawn—
The Spirit's pulse, the vital breath
Of soul and heart!

From pastoral fold, from traffic's din,
Alone, in crowds, at home, abroad,
Unheard of man, yet enter in
The ear of God.

Ye brook no forced and measured tasks,
Nor weary rote nor formal chains;
The simple heart that freely asks
In love obtains.

For man the life's temple is,
The innermost the cherubim,
And all the holy mysteries,
He bears within him.

And most avails the prayer of love,
Which, wordless, shapes itself in deeds,
And wears a halo for thought above
Our common needs.

Alone, the Thebaid hermit lived,
At noon-time of the sacred word,
Was it an angel or a fiend
Whose voice he heard?

It broke the desert's hush of awe,
The human utterance, sweet and mild;
And, looking up, the hermit saw
A little child.

A child, with wonder-widened eyes,
Gazed and trembled by the light
Of his red curls and brown skin,
And an angelic.

"What dost thou here, poor man? No shade
Of cool, green down, nor grass, nor will,
No corn nor vines." The hermit said:
"With God I dwell."

"Alone with Him in this great calm,
I live not by the outward sense,
My life is love, my sheltering palm
His providence."

The child gazed round him. "Does God live
Here only—where the desert's rim
Is green with vine, at noon and eve,
He pray to Him?"

"My brother, this beside the leaves
His little field; beneath the leaves
He dwells, and spins the white
My mother weaves."

And when the miller's ripe heads fall,
And all the bean-field hangs in gold,
My mother smiles, and says that all
Are gifts from God.

"And when, to share our evening meal,
She calls the stranger at the door,
She says, 'God is the hands that deal
Food to the poor!'"

Adown the hermit's wasted cheeks
Glistened the dew of human tears;
"Dear Lord," he said, "thy angel speaks,
Thy servant hears."

Within his arms the child he took,
And thought of home and life with men;
And all his pilgrim feet forsook,
Returned again.

The palm's shadow cool and long,
The eyes that smile, the hand that locks;
Home's cradles and harvest song,
And food of life.

"Oh child," he said, "thou hast met me
There is no place where God is not;
Thou hast met him, and thou hast met
A holy spot."

He rose from off the desert sand,
And, leaning on his staff of horn,
Went, with the young, blind, hand in hand,
Like him with horn.

They crossed the desert's dreary line,
And heard the palm-tree's rustling fan,
The hermit's cry, the low of kine,
And voice of man.

Unquestioning, his childish guide
He followed, as the small hand led
To where a woman, gentle-eyed,
Her distaff led.

She rose, she clasped her tunic round,
She thanked the stranger with her eyes;
The hermit gazed in doubt and joy
And dumb surprise.

And in—she smiled, warmly and light
A tender memory thrilled his frame;
New-born, the world's old anchorite
A man became.

"O, sister of El Zari's race,
Didst thou not love me, not on mother's?
She gazed into the stranger's face:
"Thou art my brother!"

"Taught by thy child, whom God hath sent,
The hermit's heart was set on love;
I met thee, love, and pain, content
With thee to share."

Even as his first the threshold crossed,
And heard the palm-tree's rustling fan,
The hermit's heart was set on love;
And found a man!

From the Christian Dial.

WHAT LIVE FOR.

By G. L. BAKER.

I live for those who love me,
For those I know are true,
For the heaven that smiles above me
And awaits my spirit too.

For all human life that binds me,
For the task by fate assigned me,
For the bright hopes that bind me,
And the good that I can do.

I live to learn their story,
Who suffer, who are sad,
To comfort their grief,
And follow in their track.

Barb, martyr, patriot, saint,
The noble of all times,
Whose deeds, now and forever,
And time's great volume make.

I live to build that nation,
By effort, blood, and force,
When man shall live by reason,
And not alone by force.

When man to man is loyal,
And every wrong is right,
The whole world shall be lighted,
As Eden was of old.

I live to hold communion
With all that is divine,
To feel there is a power
Twixt Nature's heart and mine;

To feel by suffering
Reap truths from fields of fire,
Grow wiser from conviction,
And full of God's design.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit too.

For the wrong that needs resistance,
For the cause that needs resistance,
For the truth that needs resistance,
And the good that I can do.

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the usual hours. The Doctor did not know how they learnt the time, but they had, and go to rest whether the sun goes down or not. The hens take to the tree about seven o'clock, P. M., and stay there until the sun is well up in the morning; and the people get into the habit of rising late too. The first morning Dr. Baird awoke in Stockholm, he was surprised to find the sun shining into his room. He looked at his watch, and found it was only three o'clock; the next time he awoke it was five o'clock but there was no person in the street. The Swedes in the cities are not very industrious, owing probably, to the climate.—*Genesee Whig.*

MAGNETIC MAGIS:

Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convolutions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, &c., &c.

Translated from the French of L. A. Cabagnet, Author of the "Celestial Telegraph."

FOURTH DIALOGUE.

SUSPENSIONS.

But let us now examine the physical phenomenon, which, better than anything else, proves that an imponderable substance may act upon and move a ponderable body. I hope that my numerous quotations will be of some advantage to the investigation you were desirous to establish.

You have certainly heard of those two young Greek girls who came some years ago to Marseilles, and performed experiments of attraction and repulsion upon ponderable bodies. The performance was as follows: A very strong and large table with iron pins at both its extremities. The table was placed between the two girls, who stood at a tolerably great distance from the iron pins; the table was then moved from one to the other, and waved between them as if handled by an invisible power. One and sometimes two men stood upon this table, but it did not the less perform its motion to and fro.

JOHN.—The newspapers have spoken of that, I recollect; but I recollect, also, that the charm ceased as soon as they were called to Paris in order to be submitted to the examination of the savans.

ALBERT.—You conclude, probably, that the numerous witnesses who saw the phenomena, could not judge as well as our savans?

JOHN.—I do.

ALBERT.—You have yourself seen at Paris, the little Coten, who was called the electric girl, producing sparks similar to those of a Leyden jar, overturning everything she touched, and throwing off the heaviest furniture.

JOHN.—The Academy was unable to judge or decide.

ALBERT.—But you know that the Academicians, themselves, have been thrown to a great distance by this girl.

JOHN.—So they said to mystify that learned society; but nothing of the kind happened as far as I know.

ALBERT.—Sometime afterwards a cabin boy at Havre had the same property.

JOHN.—That story was forgotten as soon as started.

ALBERT.—The torpedo and several other fishes have the same power.

JOHN.—Some think so; others do not.

ALBERT.—There was at Paris in 1851, a young ecstatic of whom I spoke in my "Spiritual Magnetiser," who had trances lasting from a few hours to some days. While in this state he assumed positions quite contrary to the laws of equilibrium. He was sometimes standing upon the sharp corner of a bureau that was by the side of his bed. All the mesmerizers who visited him became amazed at these positions, and at the length of time they lasted.

JOHN.—Yes; they wondered also at his speaking with angels. But do you not know that ropedancers fulfill every day similar performances.

ALBERT.—Their tricks last scarcely a few minutes; but what do you think of those which lasted several days?

JOHN.—I shall say that I did not see these performances nor any witnesses of them.

ALBERT.—Your denial and skepticism do not stop even before passion.

JOHN.—No; I simply reason with a friend. I may be more convinced than I appear, but I place myself at the point of view required by science. Do not take offence at my argumentation.

ALBERT.—I have known for a long time how to hear everything without being offended. You have witnessed our magnetical attractions, and among all the other magnetizers, M. du Potet has sufficiently proved their reality.

JOHN.—There is a great difference between this sort of attraction and the facts of suspension, carrying away, &c.

ALBERT.—I think, on the contrary, that they are one and the same thing. When five or six persons are unable to keep a subject thus attracted, the fact may easily be considered as a horizontal suspension.

JOHN.—I do not deny this fact; but I do not know whether the subject's strength is not thus indefinitely increased by resistance exercised upon him. It may be that the human power is thus equalized and passes from those that have too much to the ones who have not enough of it; hence the excitement which is usually observed in cataleptic subjects.

ALBERT.—Some magnetizers make the experiment in another manner; they describe a volute upon the floor, place the subject upon one of its extremities, and thus attract him to the other end. In this performance the feet of the patient do not move more than those of the children when they skate over ice.

JOHN.—I have neither made nor seen this experiment.

ALBERT.—But you have doubtless roused a limb by a simple act of your will?

JOHN.—Yes; but the patient was then in catalepsy.

ALBERT.—I should suppose that catalepsy does not destroy the laws of gravitation? Should you think so, then you would admit the possibility of suspension. There are certainly means of obtaining regularly this state, but we do not know these processes; otherwise these phenomena would belong to physical laws.

But what do you think of the ascending power of the balloon, which by means of a few ounces of gas, lifts up several hundred weight of matter? Is not this effect out of proportion with its cause?

JOHN.—I believe that the dilatation of the gas presents, in this case, a volume which counterbalances an equal mass of air, and thus becomes able to support what this quantity of air itself could do.

ALBERT.—Is it the envelope which contains the gas that makes this resistance, or is it the gas itself?

JOHN.—The one and the other.

ALBERT.—Your answer is subtle and indivisible.

and no once can approach this arcanum without submitting at once to its evil consequences.

FIFTH DIALOGUE.

COMPACTS.

JOHN.—According to what you said in our last conversation, it seems to me that you ascribe more power to the Spirits out of the flesh, than to those who are still its slaves. If true, these phenomena cannot be explained otherwise than by compacts, at least such is my opinion.

ALBERT.—This is true in the greatest number of Spiritual manifestations; but yet it is not always so. It happens sometimes that manifestations are produced in order to awaken and vivify faith in the hearts of persons where it is slumbering. History shows us that these phenomena were received in almost every age. In the three or four last centuries, hermetic science produced analogous results. The astrologic, magic, and cabalistic studies of the seventeenth century had for their manifestations of the sorcerer's meetings, &c. The eighteenth century had its convulsive fits, of which we shall speak in another place. The persecutions that were instituted against Protestants, had for its consequence the Shakers of Ceresnes; and from Hurbain Grandier we pass to Mesmer, who made us acquainted with the key of that science. Yet he does not invent anything himself, and had no other title to our gratitude, except his having systematized and arranged the scattered parts of this lore.

In the nineteenth century, physics and metaphysics seem to unite together and prove the power of more or less unknown fluids which move all Nature. We pass alternately from steam to galvanism, from mesmerism to Spiritual manifestations, from the discovery of gas to that of electric light, from literature to war. Everything seems a step towards a regeneration; every where new studies engross the human activity; but all these studies lead to God, religion and faith.

JOHN.—I think that the accumulation of the atoms developed by the water in ebullition, produces a force which is equal or superior to that of gravitation.

ALBERT.—Our studies have less for object the forces than their objectivity. In natural philosophy, forces are in direct ratio with the movement of the objects in which they are manifested. But the question now for us is in the resistance of ponderable and imponderable substances. We do not admit that the last one presents the resistance offered by ponderable bodies; yet there is nothing of the kind in the phenomena of steam. In this case it is really a smaller weight, an inferior ponderable body which moves a superior and heavier mass than itself.

JOHN.—That is certain; and it is for this motive that the natural philosopher have recourse to the activity of the corpuses for explaining this phenomena.

ALBERT.—But, my good friend, it is precisely this active corporeal force, which for me, explains the wonders of suspensions and so forth. If I did not admit this explanation, I should reject the phenomena.

JOHN.—But what is the analogy between these facts and those of which you have spoken to me?

ALBERT.—Only this; that the bodies thus carried along must have been so by similar atoms, which atoms, as I said so often, are themselves Spirits directed by disembodied human Spirits. If it is not so, it is because the material forms which are made up with these atoms, act upon us like the steam particles do in a steam engine. Should you for a moment admit that any part of your organization might spontaneously enter into a certain state, which could permit the vaporization of these gases, you would understand how your whole body operating in the same way, would be lifted up like the balloon itself. Let me here relate an observation which I have read in a treatise on the subject: "A man may lie horizontally upon two chairs; his head resting upon the one and his feet upon the other. He may then powerfully inhale as much air as his lungs will permit. Now let four persons try to lift him up with their fingers, and he will appear so extremely light that they will not believe in the phenomena." I did not make this experiment myself. I relate it only as it is admitted in natural philosophy. Mesmeric subjects, can at pleasure, become excessively heavy or light, so as to destroy all our ideas about the weight of bodies. M. Delafond assured me that his subject became often so light as to scarcely weigh twenty pounds.

If we admit that our soul is, in these cases, the motive power which carries along the material body, that she can bring this coarse envelop wherever she pleases, and even when it is overcharged by heterogeneous bodies, why should we refuse the same power to our soul when she is freed from the trammels of the flesh. She is not the organs themselves; she only lives in them, inspires and moves them, nothing more. What she can do in one circumstance, she can do in any other. Moreover, when she is no more entangled in her material envelope, she may come and help any human soul which might inspire her; she can likewise enter into any human frame, as she goes out of it in the magnetic sleep. She can enter, too, any material object, and communicate to it certain electrical properties it does not otherwise possess. The human soul, which is an intelligence, an active force, a secondary if not a typical cause of motion, can doubtless do what the atoms of steam do in the boiling water, those of gunpowder in a cannon explosion, those of electricity in a thunder-bolt, &c.

Marcellus Elets of Thunder-bolt.—M. de la Pylle communicated to the Academy of Science a memoir upon the singular phenomena which accompanied a thunder storm in 1850. The lightning fell upon the church of St. Michel of Quimper, drew off an immense stone, one thousand pounds weight, and threw it upon the next house. This stone broke down the roof, the highest stories, and fell in a room on the ground floor. On another occasion the lightning pulled off an enormous block, and threw it into the churchyard. This stone was pierced from one side to the other, and presents, even now, a perfectly round hole; but the most singular circumstance is, that the piece of stone which was taken off to form that hole, was carried more than a mile in distance. It was found quite entire, and adapts itself to the vacuum it left.—*Nouvelle Encyclopedie*, 1853.

JOHN.—Did you keep this thunder-bolt in reserve to close our conversations?

ALBERT.—Why do you address me such a question?

JOHN.—Because it is late, and I do not like storms.

ALBERT.—Now, it is you who seem willing to quit me upon a pun.

JOHN.—No; but you surround yourself with facts that cannot be answered, and require another explanation. Why, it is the lightning, the electric fluid, a spark of Justice Divine, it is an inexplicable thing which you enclose in a word, and a word is never the explanation of a fact.

ALBERT.—You are right my good friend; a word, however scientific it may be, is not the explanation of a fact; so it is in the case we are occupied with. To deny the possibility of suspensions is but a word, and explains nothing. Negation is like the fruitless tears of a naughty child, who does not know, and cannot learn his lesson. This question of suspension has always been the exciting cause of the desire men ever had to study magic. And, in fact, what could we conceive more pleasant, especially for the poor, than to have a kind Spirit always ready to bring a purse full of money? How many persons have just tried the experiment? What pleasure for a savor, tired of his ignorance, to have his brain ceaselessly stored by the infinite knowledge of a superior Spirit? What attraction for the natural philosopher to be able, and that without apparatus or combination, to convey through the air any object he may please, as for instance, his wife or enemies, and send them to dance an eternal polka in some satanic corner? I tell you, with confidence, that God had forbidden this science because it is the negation of His power,

and no once can approach this arcanum without submitting at once to its evil consequences.

FIFTH DIALOGUE.

COMPACTS.

JOHN.—According to what you said in our last conversation, it seems to me that you ascribe more power to the Spirits out of the flesh, than to those who are still its slaves. If true, these phenomena cannot be explained otherwise than by compacts, at least such is my opinion.

ALBERT.—This is true in the greatest number of Spiritual manifestations; but yet it is not always so. It happens sometimes that manifestations are produced in order to awaken and vivify faith in the hearts of persons where it is slumbering. History shows us that these phenomena were received in almost every age. In the three or four last centuries, hermetic science produced analogous results. The astrologic, magic, and cabalistic studies of the seventeenth century had for their manifestations of the sorcerer's meetings, &c. The eighteenth century had its convulsive fits, of which we shall speak in another place. The persecutions that were instituted against Protestants, had for its consequence the Shakers of Ceresnes; and from Hurbain Grandier we pass to Mesmer, who made us acquainted with the key of that science. Yet he does not invent anything himself, and had no other title to our gratitude, except his having systematized and arranged the scattered parts of this lore.

In the nineteenth century, physics and metaphysics seem to unite together and prove the power of more or less unknown fluids which move all Nature. We pass alternately from steam to galvanism, from mesmerism to Spiritual manifestations, from the discovery of gas to that of electric light, from literature to war. Everything seems a step towards a regeneration; every where new studies engross the human activity; but all these studies lead to God, religion and faith.

JOHN.—I think that the accumulation of the atoms developed by the water in ebullition, produces a force which is equal or superior to that of gravitation.

ALBERT.—Our studies have less for object the forces than their objectivity. In natural philosophy, forces are in direct ratio with the movement of the objects in which they are manifested. But the question now for us is in the resistance of ponderable and imponderable substances. We do not admit that the last one presents the resistance offered by ponderable bodies; yet there is nothing of the kind in the phenomena of steam. In this case it is really a smaller weight, an inferior ponderable body which moves a superior and heavier mass than itself.

JOHN.—That is certain; and it is for this motive that the natural philosopher have recourse to the activity of the corpuses for explaining this phenomena.

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experiment. It therefore seemed prudent to me to begin these evocations by the simplest and most easy process. I first invoked my good angel, that he pleased to manifest his presence and identity. My prayer was a fraternal one. Here is the form of the invocation I made use of; I signed it and put it with confidence upon my pillow, with a steady resolution to do good: "In the name of the Almighty God, thy Creator like mine, I pray thee, angel, entrusted with the care of me, to appear to me during this night, in order to prove to me the reality of thy existence."

[To be continued.]

"TIME WORKS WONDERS."

Any one that can call to mind and realize the past theological controversies about faith, and the qualifications necessary to the Christian believer, ere his hope of heaven and eternal life could be orthodox, will be surprised to know that the following are taken from the Camden Christian Advocate, with its approbative heading. It may be well to add that David Copperfield is a "novel."

The following little gem we clip from Dickens' David Copperfield:

"She died," said Polly, "and never seen again, for she was buried in the ground where the trees grow."

"The cold ground!" said the child, shuddering.

"No, the warm ground," returned Polly, "where the ugly little seed, are turned into beautiful flowers, and where good people turn into angels and fly away to Heaven."

WHAT WE EAT AND HOW WE DO IT.

It may be well in this age of *isms* to have the plain facts of life sometimes brought home to us, so exclusive and uncharitable are we prone to be by continuous reflection on our likes and dislikes. There is a great truth in the quiet sarcasm of the Quaker who said, "If Quakerism was the general belief, what a drab colored universe we would have," for as soon as the fundamentals of anything become common, so as to produce sameness, they lose the elements of Spiritual life.

Biology is a science of degrees, and blessed is the man who knows the relations and harmonies of being, so as to use all things and abuse nothing.

The main fact fundamental to eating and drinking is digestion, to illustrate which we give the following facts:

Digestion is that process by which the waste that is continually going forward in the system is repaired—a process by which the food that is taken into the stomach is made to undergo certain changes which adapt it for the purposes of nutrition.

This is effected by the assimilation of external substances consisting of the food, which is appropriated to the structure to be repaired. The most essential portion of the digestive apparatus in man is the stomach. Into this cavity or organ, food in great variety, is introduced, and in the space of a few hours, generally, is gradually digested.

The solvent by which this is accomplished, has been ascertained to be a liquid exuded from the internal coats of the stomach, which is called gastric juice, and which has been denominated the gastric juice or juice. When food is taken into an empty stomach and brought in contact with its interior surface, an exudation takes place, called the gastric juice, which readily dissolves it into a homogeneous mass. I need hardly explain that digestion is one of the primary assimilating processes. It comprehends those changes effected on the food in the stomach, and intestine, and which constitute a chemical process. In a healthy stomach moderate meal is digested in about four hours.

Perhaps enough has been said of digestion to make clear what I first proposed to discuss, drinks in connection with digestion. It has been observed, that when liquids were taken into the stomach at the same time with solids, the liquids were separated from the solids and disappeared from the stomach in a short time. Both reasoning and observation have plainly shown, that while any considerable quantity of liquid remains in the stomach, the gastric juice is too much diluted to accomplish the solution of the food. It may be considered an established fact, that the taking of quantities of liquid at the same time with solid food, does not promote the digestive process, but interferes with, and suspends it. Hence the drinking of large quantities of fluid of any description, such as tea, coffee, or even water, is not consistent with a healthy and speedy digestion. The practice of drinking at